

6. Divine AGNI, revered as a friend,
 who, abiding
 in heaven and earth, communicates our
 praise to the
 gods, conduct the offerer of adoration to
 domestic
 felicity, and may we overcome our
 adversaries, our
 iniquities, our difficulties: may we
 overcome them by
 thy protection.¹

StfKTA XV. (XV.)

the deity is AGNI ; the *Rithi either* VftAHAvrA, of
 the family
 of ANGIRAS, or BHARADWA'JA, as before; the
 metre varies;
 tiat of the first, second, fourth, fifth, seventh,
 eighth, and
 ninth stanzas is *Jagali*; of the third and
 fifteenth, *Sakvari* ;
 of the sixth, *Atisahvari*; of the seventeenth,
Anushtabk;
 of the tenth and following four, and of the
 sixteenth and nine-
 teenth, *Trishtubk*.

1. Propitiate by praises this guest who
 wakes at
 dawn, the cherisher of all people, who on
 every occa-
 sion descends, pure of origin, from heaven,
 and, present
 as the embryo (in the wood of attrition),
 consumes
 immediately the offered (oblation).

2. Wonderful AGNI, whom, adorable and
 upward
 flaming, the BHRIGUS regard as a friend,
 deposited in
 the wood of (attrition), be phased with
 ViTAHAVYA,²
 since thou art glorified by (his) praise
 every day.

3. Do thou, who art uuresisted, become
 the bene-
 factor of him who is skilled (in sacred
 rites), his
 defender against a near or distant
 enemy: Son of
 strength, who art ever renowned, grant
 wealth and a
 dwelling to VfrAHAVYA, the offerer of the
 oblation.³

¹ This is the same passage as occurs in *Sukta*
 in. v. 11, sec

² If applied to *Bfuiradtdja* this will be an
 appellative, he
 by whom oblations are offered.

**Titahavydya bkaradwdjdya*, either of these

may be taken
as the name or the epithet; to *Vit&havya*, the
bearer, *bharat*, of
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